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THE STRUCTURE OF THE TEXT OF  
THE BOOK OF HOSEA

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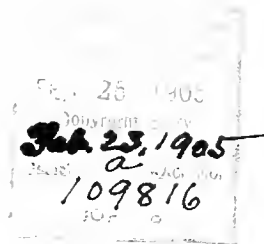
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## PREFATORY NOTE

THE aim of the following arrangement of the text of Hosea is (1) to present the strophic structure of the various logical units; (2) to indicate clearly later accretions; and (3) to embody such emendations as seem necessary to an understanding of the original thought.

The justification of the modifications here presented and of the logical divisions suggested may be found in the author's *Amos and Hosea* ("International Critical Commentary," 1905), where are presented also the views of others upon the logical or strophic structure. In those cases of verbal modification which are supported by other students of the text, the principal authorities are here cited.

The arrangement of the Hebrew text has already appeared in the *American Journal of Semitic Languages and Literatures*, Vol. XVII (1900), pp. 1-15; XX (1904), pp. 85-94; XXI (1904), pp. 1-21; while the translation appeared in the *Biblical World*, January, 1905. But it has seemed worth while to put text and translation together, and to issue it in revised form as a companion piece to the author's recently published *Structure of the Text of the Book of Amos* (University of Chicago Press, 1904).

The translation aims to follow closely the Hebrew idiom, and inasmuch as it was important to have text and translation correspond line for line, the idiom is sometimes, perhaps, more Hebraic than English.

The original text of the prophecy is printed in large type, explanatory glosses and other later additions being in small type on the margin. The place of the gloss in the Massoretic text is indicated by a star (\*), except (a) where the gloss is an entire clause or verse, and as such receives a verse number as in the main text, and (b) within later additions, where the glosses are enclosed in parentheses. Square brackets are employed to indicate words or phrases supposed to have been lost from the Massoretic text and here conjecturally supplied. Missing lines or portions of lines, that cannot be restored, are indicated by stars (\* \* \* \* \*).

The following abbreviations are employed: **MT** = the Massoretic text; **G** = the Septuagint version; **V** = the Vulgate; **T** = the Targum; **S** = the Peshitto; **L** = the Old Latin version.

§ 1. THE SUPERScription, 1:1

דבר־יהוה אשר היה אל  
הושע בן־בארי בימי עזריה  
יותם אחז יחזקיה מלכ  
יהודה ובימי ירבעם בן  
יואש מלך־ישראל:

§ 2. THE HARLOTRY OF GOMER, THE PROPHET'S WIFE, 1:2-9.

1:2 a תחלת דבר־יהוה בהושע ° ויאמר יהוה אל־הושע

1:2 b, c I לך קח־לך אשת זנונים  
וילדי זנונים  
כ־זנה חזנה הארץ  
מאחרי יהוה:

3, 4 a וילך ויקח את־גמר בת־דבלים ותהר ותלד לו בן: ויאמר  
יהוה אליו

4 b, c II קרא שמו יזרעאל  
כ־עוד מעט  
ופקדתי את־דמי יזרעאל  
על־בית יהוא  
והשבתי ממלכות בית־ישראל:  
5 והיה ביום ההוא  
ושברתי את־קשת־ישראל  
בעמק יזרעאל:

6 a ותהר עוד ותלד בת ויאמר לו

6 b, c III קרא שמה לא־רחמה  
כי לא אוסף עוד  
ארחם את־בית ישראל  
כי נשא אשה להם:

# THE STRUCTURE OF THE TEXT OF THE BOOK OF HOSEA

## § 1. THE SUPERScription, 1:1

The word of Yahweh to Hosea,  
the son of Beeri, in the days  
of Uzziah, Jotham, Ahaz,  
and Hezekiah, kings of Ju-  
dah, and in the days of  
Jeroboam, son of Joash,  
king of Israel.

## § 2. THE HARLOTRY OF GOMER, THE PROPHET'S WIFE, 1:2-9

1:2 *a* In the beginning when Yahweh spoke with Hosea, Yahweh  
said unto Hosea:

I    2 *b, c* Go, take to thee a wife of whoredoms,  
And children of whoredoms;  
For the land goes a-whoring  
From after Yahweh.

3, 4 *a* And he went and took Gomer, the daughter of Diblaim,  
and she conceived and bore him a son. And Yahweh  
said unto him:

II    4 *b, c* Call his name Jezreel;  
For yet a little while,  
And I will avenge the blood of Jezreel  
Upon the house of Jehu,  
And will cause the kingdom of the house of Israel  
to cease.

5    And it shall come to pass in that day,  
That I will break the bow of Israel,  
In the valley of Jezreel.

6 *a* And she conceived again and she bare a daughter; and  
he said unto him:

III    6 *b, c* Call her name, No-pity;  
For I will no longer  
Have pity for the house of Israel,  
That I should at all forgive them.

7 ואת־בית יהודה ארחם  
והושעתים ביהוה אלהיהם  
ולא אושיעם בקשת  
ובחרב ובמלחמה בסוסים  
ובפרשים:

8 ותגמל את־לא רחמה ותחר ותלד בן: ויאמר

9 IV קרא שמו לא־עמי  
כי אחם לא־עמי  
ואנכי לא־אהיה<sup>1</sup> אלהיכם:

§ 3. THE PURCHASE OF GOMER AS A SLAVE, AND HER RETENTION  
"MANY DAYS," 3:1-5

3: 1 I ויאמר יהוה אלי  
עוד לך אתב אשה  
אהבת רע ומנאפת  
כאהבת יהוה את־בני־ישראל  
והם פנים אל־אלהים אחרים  
ואהבי אשישי ענבים:

2 II ואמרה לי בחמשה עשר כסף  
וחמר שערים ולתך שערים:  
3 ואמר אליה  
ימים רבים תשבי לי  
לא תזני ולא תהיי לאיש  
וגם אינני<sup>2</sup> אליך:

4 III כי ימים רבים  
ישבו בני ישראל  
אין מלך ואין שר  
ואין זבח ואין מצבה  
ואין אפוד ותרפים:

5 אחר ישבו בני ישראל  
ובקשו את־יהוה אלהיהם  
ואת־דויד מלכם ופתדו אל־  
יהוה ואל־טובו באחרית  
הימים:

<sup>1</sup> Reading thus for לכם of אֱלֹהֵי. So also GRAETZ, *Emendationes*, etc. (1893); WELHAUSEN; LOFTMAN, *Kritisk Undersökning af den Masoretiska Texten till Profeten Hoseas Bok* (1894); NOWACK, OETTLI, HALÉVY, MARTI.

<sup>2</sup> אֵינִי is suggested here instead of the אֱלֹהֵי; an exact parallel for this construction is found in Gen. 31:5 = כי איננו אלי.

- 8 And she weaned No-pity, and conceived and bore a son.  
And he said:
- IV 9 Call his name, Not-my-people;  
For ye are not my people,  
And I am not your God.

7 But I will have pity upon the house of Judah, and will deliver them by Yahweh their God; and I will not deliver them by bow, nor by sword, nor by equipment, nor by horses, nor by horsemen.

§ 3. THE PURCHASE OF GOMER AS A SLAVE, AND HER RETENTION "MANY DAYS," 3:1-5

- I 3:1 And Yahweh said unto me:  
Once more go love (this) woman,  
Beloved of a paramour, and an adulteress,  
As Yahweh loves the sons of Israel,  
Although they turn to other gods,  
And are lovers of cakes of grapes.
- II 2 And so I bought her to me for fifteen pieces of silver,  
And a homer of barley and a letheke of barley;  
3 And I said to her:  
Many days shalt thou sit still for me;  
Thou shalt not play the harlot, and thou shalt not  
have a husband;  
Nor will I be thine.
- III 4 For it is through many days,  
That the sons of Israel shall sit still,  
Without king and without prince,  
Without sacrifice and without pillar,  
Without ephod and teraphim.

5 Afterward the sons of Israel shall return and seek Yahweh their God, and David their king, and they shall tremble before Yahweh and his goodness in the end of the days.

§ 4. ISRAEL'S HARLOTRY AND HER PUNISHMENT THEREFOR, 2:4-7, 10-14, 15, 19

4 b כִּי־הִיא לֹא אִשְׁתִּי וְאֲנֹכִי לֹא אִישָׁהּ	2: 4 a, c I רִיבוֹ בְּאַמְכֶּם רִיבוֹ וְחָסֵר זְנוּנִיָּה מִפְּנֵיהָ וְנִאֲפֻפִיָּה מִבֵּין שְׂדֵיהָ:
	5 פֶּן אֲפְשִׁיטְנָה עֵרְמָה וְהִצְגַּתִּיהָ כִּיּוֹם הוֹלָדָהּ וְשִׁמְתִּיהָ כַּמְדָּבָר וְשִׁתִּיהָ כְּאַרְץ צִיד וְהִמַּתִּיהָ בְּצִמָּא:
6 וְאֶת־בְּנוֹתָהּ לֹא אֶרְחָם כִּי־בְנֵי זְנוּנִים הֵמָּה:	7 II כִּי זִנְתָה אִמָּם הִבִּישָׁה הוֹרְתָם כִּי אָמַרְהָ אֲלֵכָה אַחֲרַי מֵאַהֲבִי נָתַנִּי לַחֲמִי וּמִיָּמִי צִמְרִי וּפִשְׁתִּי שִׁמְנִי וְשִׁקּוּיִי: וְהָיָה לֹא יָדְעָה כִּי אֲנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וְכֶסֶף הָרִבִּיתִי לָהּ וְזָהָב*:
*עֲשׂוּ לְבַעַל	
	11 III לִכֶּן אָשׁוּב וּלְקַחְתִּי דֹגְנִי בַעְתּוֹ וְתִירוֹשֵׁי בְּמוֹעֶדוֹ וְהִצְלַחְתִּי צִמְרִי וּפִשְׁתִּי לְכִסּוֹת אֶת־עֲרוֹתָהּ: וְהִשְׁמַתִּי גִפְנָה וְתֵאֵנָתָה 14 אֲשֶׁר אָמַרְהָ אֶתְנֶנָּה הֵמָּה לִי* וְשִׁמְתִּים לִיעָר וְאֲכַלְתֶּם חֵית הַשָּׂדֶה:
12 וְעַתָּה אֲגַלָּה אֶת־נִבְלָתָהּ לְעֵינֵי מֵאַהֲבִיהָ וְאִישׁ לֹא־יִצְלַנָּה מִיָּדִי: *אֲשֶׁר נָתַנּוּ לִי מֵאַהֲבִי	
	13 IV וְהִשְׁבַּתִּי כָּל מְשׁוֹשָׁה חֲגָה חֲרָשָׁה וְשִׁבְתָּה וְכָל מוֹעֵדָה: 15 וּפְקַדְתִּי עָלֶיהָ אֶת־יָמֵי הַבַּעֲלִים אֲשֶׁר תִּקְטִיר לָהֶם וְתַעֲדִי נִזְמָה וְחִלִּיתָהּ וְתִלְךְ אַחֲרַי מֵאַהֲבִיהָ וְאֵתִי שִׁכְחָה נֹאס־יְהוָה: וְהִסְרֹתִי אֶת־שִׁמּוֹת הַבַּעֲלִים מִפִּיהָ 19 וְלֹא־יִזְכְּרוּ עוֹד בַּשָּׁמַיִם
18 וְהָיָה בַּיּוֹם הַהוּא נֹאם יְהוָה תִּקְרָאִי אִישִׁי וְנֹאֵר תִּקְרָאִי לִי עוֹד בַּעֲלִי:	

§ 4. ISRAEL'S HARLOTRY AND HER PUNISHMENT THEREFOR, 2:2-5, 8-12, 13, 17 [HEBREW: 2:4-7, 10-14, 15, 19]

- I 2: 2 *a* Strive with your mother, strive. 2 *b* For she is not my wife,  
And I am not her husband.
- 2 *c, d* That she put away her whoredoms from her face,  
And her adulteries from between her breasts;
- 3 Lest I strip her naked,  
And set her as in the day of her birth,  
And make her like the wilderness,  
And set her like dry land,  
And slay her with thirst. 4 And upon her children I will  
have no mercy,  
Because they are the chil-  
dren of whoredom.
- II 5 For their mother has become a harlot,  
She that conceived them has behaved shamefully,  
for she said:  
I will go after my lovers,  
Who give me my bread and my water  
My wool and my flax, my oil and my drink.
- 8 For she has not understood,  
That it was I who gave her  
The corn and the wine and the oil,  
And multiplied her silver and gold.\* \* which they have used for the  
Baal.
- III 9 Therefore I will take back again my corn in its time,  
And my wine in its season,  
And I will rescue my wool and my flax,  
Given to cover her nakedness. 10 And now I will uncover her  
shame  
In the presence of her lovers,  
And none shall deliver her  
out of my hand.
- 12 *a, b* And I will lay waste her vines and her fig trees,  
Of which she has said: these are my rewards. 12 *c* Which my lovers have  
given me.
- 12 *d, e* And I will make them a thicket,  
And the beasts of the field shall eat them.
- IV 11 And I will also cause to cease all her mirth, her feasts,  
Her new moon and her sabbaths and all her festal  
assemblies;
- 13 And I will visit upon her the days of the Baalim,  
In which she made offering to them,  
And decked herself with her earrings and her jewels,  
And went after her lovers,  
And forgot me; it is the oracle of Yahweh. 16 And it shall be at that day,  
it is the oracle of Yahweh,  
thou shalt call me Ishi, and  
shalt call me no more Baali.
- 17 And I will remove the names of the Baalim from  
her mouth,  
And they shall no more be mentioned by their names.

§ 5. LATER VOICES DESCRIBING ISRAEL'S RETURN TO YAHWEH, 2:8, 9, 16, 17, 20-25, 1-3

A. ISRAEL'S RETURN, 2:8, 9

לכן הנני־שך את־דרכה<sup>3</sup> בסירים 2: 8  
וגדרתי את־גדרה ונתיבותיה לא תמצא :  
ורדפה את־מאהביה ולא תשיג אתם 9  
ובקשתם ולא תמצא ואמרה  
אלכה ואשובה אל אישי הראשון  
כי טוב לי אז מעתה :

B. ISRAEL'S RESTORATION TO FAVOR, 2:16, 17

לכן הנה אנכי מפתיה 2:16  
והלכתייה המדבר ודברתי על־לבה :  
ונתתי לה את־כרמיה משם 17  
ואת־עמק עכור לפתח תקוה  
וענתה שמה כימי נעוריה  
וכיום עלותה מארץ מצרים :

C. YAHWEH'S COVENANT AND BETROTHAL, 2:20-22

וכרתי להם ברית ביום ההוא 2:20  
עם חיתיהשדה ועם עוף השמים ורמש האדמה  
וקשת והרב ומלחמה אשבור מן־הארץ  
והשכבתים לבטח : וארשתיך לי לעולם 21  
וארשתיך לי\* בחסד וברחמים :  
וארשתיך לי באמונה וידעת את־יהוה : 22

\* בצדק ובמשפט ה'

<sup>3</sup> ה instead of ד; so G, S; also OORT, *op. cit.*, p. 353; GRAETZ, *op. cit.*; WELLHAUSEN, LOFTMAN, GUTHE, in KAUTZSCH'S *Heilige Schrift des Alten Testaments*; G. A. SMITH, *op. cit.*, p. 245; OETTLI; MARTI. BACHMANN, *Alt-*

*testamentliche Untersuchungen*, Vol. I, p. 11, reads דרכיה ; so NOWACK; this is favored by S, G, and the following נתיבותיה.



§ 5. LATER VOICES DESCRIBING ISRAEL'S RETURN TO YAHWEH, 2:6, 7, 14, 15, 18-23; 1:10—2:1 [HEBREW: 2:8, 9, 16, 17, 20-25, 1-3]

A. ISRAEL'S RETURN, 2:6, 7

- 2: 6     Therefore, behold, I am going to hedge up her way  
          with thorns,  
          And build her a wall, that she may not find her  
          paths;  
      7     And she will pursue her lovers and not overtake  
          them;  
          And she will seek them and not find them, and will  
          say:  
          Let me go and return to my former husband,  
          For it was better with me then, than now.

B. ISRAEL'S RESTORATION TO FAVOR, 2:14, 15

- 2:14     Therefore, behold, I am going to allure her,  
          And bring her into the wilderness; and I will speak  
          to her heart;  
      15     And I will give to her from there her vineyards,  
          And the valley of Achor for a door of hope,  
          And there she shall respond as in the days of her  
          youth,  
          And as in the day when she came up from the land  
          of Egypt.

C. YAHWEH'S COVENANT AND BETROTHAL, 2:18-20

- 2:18     And I will make for them a covenant in that day,  
          With the beasts of the field and the fowl of the  
          heavens and the creeping things of the earth,  
          And the bow and the sword and war I will break out  
          of the land;  
      19     And I will make them lie down in safety.    Yea, I  
          will betroth thee to me forever,  
          Yea, I will betroth thee to me\* in kindness and in  
          mercy  
      20     Yea, I will betroth thee to me in faithfulness, and  
          thou shalt know Yahweh.

\*in righteousness and in judgment.

## D. BOUNTIFUL BLESSINGS FOR ISRAEL, 2:23-25

וְהָיָה בְּיוֹם הַהוּא	2:23	I
אֶעֱנֶה נָאם יְהוָה		
אֶעֱנֶה אֶת הַשָּׁמַיִם		
וְהֵם יַעֲנוּ אֶת־הָאָרֶץ:		
וְהָאָרֶץ תַּעֲנֶה אֶת הַדָּגָן	24	II
וְאֶת־הַתִּירוֹשׁ וְאֶת הַיִּצְהָר		
וְהֵם יַעֲנוּ אֶת־יִזְרְעֵאל:		
וְיִזְרְעֵאל לִי בָאָרֶץ	25	
וְרַחֲמֵי אֶת־לֹא רַחֲמָה		III
וְאִמְרָתִי לֹלֵא־עַמִּי עַמִּי־אֲתָהּ		
וְהוּא יֹאמֶר אֱלֹהִי		

## E. GREAT NUMBERS AND NEW NAMES, 2:1-3

וְהָיָה מִסְפֵּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם	2: 1	I
אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר		
וְהָיָה בַּמָּקוֹם אֲשֶׁר יֹאמֶר לָהֶם לֹא־עַמִּי אַתֶּם		
יֹאמֶר לָהֶם בְּנֵי אֱלֹהִי:		
וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו	2	II
וְשִׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ		
כִּי גָדוֹל יוֹם יִזְרְעֵאל:		
אִמְרוּ לְאַחֵיכֶם עַמִּי וּלְאַחֹתֵיכֶם רַחֲמָה:	3	

§ 6. YAHWEH'S CONTENTION WITH ISRAEL ON ACCOUNT OF SINS  
ENCOURAGED BY THE PRIESTS, 4:1-19

שָׁמְעוּ דְבַר יְהוָה	4: 1	I
בְּנֵי יִשְׂרָאֵל		
כִּי רִיב לִיהוָה		
עִם יֹשְׁבֵי הָאָרֶץ		
כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד		
וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ:		

## D. BOUNTEOUS BLESSINGS FOR ISRAEL, 2:21-23

- I 2:21     And it shall come to pass in that day,  
             That I will respond, it is the oracle of Yahweh,  
             I will respond to the heavens,  
             And they shall respond to the earth.
- II    22     And the earth shall respond to the corn,  
             And the wine and the oil;  
             And they shall respond to Jezreel.
- 23 *a*     And I will sow her unto me in the land.
- III   23 *b-d*   And I will have pity upon the unpitied one (No-pity),  
             And I will say to Not-my-people: thou art my  
                     people;  
             And they will say: thou art my God.

## E. GREAT NUMBERS AND NEW NAMES, 1:10-2:1

- I 1:10     And the number of the children of Israel shall be as  
             the sand of the sea,  
             Which cannot be measured nor numbered.  
             And instead of its being said to them: Ye are "not  
                     my people,"  
             They shall be called, "the sons of the living God."
- II    11     And the children of Judah and the children of Israel  
             shall be gathered together,  
             And they shall appoint for themselves one head, and  
             they shall go up out of the land,  
             For great shall be the day of Jezreel.
- 2: 1     Say ye to your brother, "my people," and to your  
             sister, "compassionated."

§ 6. YAHWEH'S CONTENTION WITH ISRAEL ON ACCOUNT OF SINS  
 ENCOURAGED BY THE PRIESTS, 4:1-19

- I 4: 1     Hear the word of Yahweh,  
             O children of Israel;—  
             Yahweh has a contention  
             With the inhabitants of the land;  
             For there is no truth, nor love,  
             Nor knowledge of God in the land;

אלה וכחש ורצח וגנב ונאק  
פרצו ודמים בדמים נגעו ;  
על־כן תאבל הארץ  
ואמלל כל יושב בה  
בחית השדה ובעוף השמים  
וגס־דגי הים יאספו ;

אך איש אל־ירב 4 II  
ואל יוכח איש  
ועמי<sup>4</sup> ככמרו<sup>5</sup> ;  
ועם לא־יבין ילבט ; 14 d  
(ה) כהן<sup>6</sup> פִּשְׁלֹתָה יומים<sup>7</sup> 5  
וכשל גס־נביא עמך  
לילה דמיתי<sup>8</sup> אמך ;  
נדמו עמי מבלי הדעת 6  
כי אתה הדעת מאטת  
ואמאסך<sup>9</sup> מכהן לי  
ותשכח תורת אלהיך  
אשכח בניך גס־אני ;

\* לי

כרבם כן חטאו\* 7 III  
כבודם בקלון הִמְיִרו<sup>10</sup> ;  
חטאת עמי יאכלו 8  
ואל עונם ישאו נפשו ;  
והיה כעם ככהן 9  
ופקדתי עליו דרכיו  
ומעלליו אשיב לו ;  
ואכלו ולא ישבעו 10  
הזנו ולא ית־רצו<sup>11</sup>  
כִּי־אֲתִיְהוּהָ עֲזָבוּ [לשמר]<sup>12</sup> ;  
עמי בעצו ישאל 12 a, b  
ומקלו יגיד לו

<sup>4</sup> For ועמך of אט; so א, BECK, BÖCKEL, WELLHAUSEN, BACHMANN, RUBEN, G. A. SMITH, NOWACK, OETTLI, *et al.*

<sup>5</sup> For כמריבי of אט; so BECK, BÖCKEL, MOSAPP (ZAW., Vol. V, p. 185), G. A. SMITH, OETTLI.

<sup>6</sup> Cf. G. A. SMITH, who also joins כהן with vs. 5 as a vocative, while BECK reads הכהן as a vocative at the end of vs. 4.

<sup>7</sup> So WELLHAUSEN, NOWACK, OETTLI, MARTI. Note the absence of the article in the corresponding לילה and the difficulty of rendering היום by day, as the context requires.

<sup>8</sup> אט דמיתי.

<sup>9</sup> So many MSS. and most commentators. ואמאסאך of אט is a copyist's error.

<sup>10</sup> So א, אט; and GEIGER, *Urtext*, p. 316; HOUTSMA, *Theologisch Tijdschrift*, Vol. IX, p. 60; OORT; VALETON; RUBEN; G. A. SMITH; MARTI; cf. BUHL, *Zeitschrift für kirchliche Wissenschaft*, 1881, pp. 227 sq. אט, אמיר, is unsuitable here.

<sup>11</sup> So א; and WELLHAUSEN, OORT, VALETON, BACHMANN, NOWACK. אט, יפרצו, is unintelligible here.

<sup>12</sup> This ought perhaps to be omitted; for (1) it is superfluous to the sense and rhythm, (2) no other case occurs of ל with the infinitive following עזב.

2 But swearing and lying and killing and stealing and  
committing adultery;

They break into (houses), blood striking blood.

3 Therefore the land mourns,  
And every denizen in it languishes,  
Even to the beasts of the field and the fowl of the  
heavens,  
While even the fish of the sea are taken away.

II 4 Still let none find fault,  
And let none reprove,  
Since my people are but like their priestlings;  
14c Yea, a people stupid (and) falling to ruin.  
5 O priest, thou shalt fall by day,  
And the prophet also shall fall with thee,  
And by night I will destroy thy mother.  
6 My people will be destroyed by reason of their lack  
of knowledge,  
Because thou hast rejected knowledge,  
I reject thee from being priest to me;  
And because thou hast forgotten the law of thy God,  
I will forget thy children, even I.

III 7 According to their number so they sin\*; \*against me.  
They have exchanged their glory for shame.  
8 They feed on the sin of my people,  
And unto their iniquity they lift up their souls.  
9 And so it becomes like people, like priest:  
And I will visit punishment upon his ways,  
And his deeds I will requite to him.  
10 And they shall eat and not find satisfaction,  
And they shall commit adultery and not find satis-  
faction:  
For they have left off heeding Yahweh.  
12 a, b Yea, my people ask counsel at their wood;  
Their staff declares to them the oracle.

	זנות יין ותירוש יקח-לב :	11	IV
	כי רוח זנונים התעם <sup>13</sup>	12	c, d
	ויזנו מתחת אלהיהם :		
	על-ראשי ההרים יזבחו	13	
	ועל הגבעות יקטרו		
* כי טוב צלה	תחת אלון ולבנה ואלה*		
	על-כן תזנינה בנותיכם		
	וכלותיכם תנאפנה :		
	לא-אפקוד על-בנותיכם כי תזנינה	14	a, b, c
	ועל-כלותיכם כי תנאפנה		
	כי-הם עם-הזנות יפרדו		
	ועם-הקדשות יזבחו		
	אם-זנה אתה ישראל	15	V
	אל-י'אשם יהודה		
	ואל-תבאו הגלגל		
	ואל-תעלו בית און		
	ואל-תשבעו [בבאר שבע <sup>14</sup> ] חי-יהודה :		
	כי כפרה סררה סרר ישראל	16	
	עתה ירעם יהוה כנכש במרחב :		
	חבור עצבים אפרים הנח-לו :	17	
	סד סבאים <sup>15</sup> הזנה הזנו	18	
	אהבו <sup>16</sup> קלון מגניה :		
	צרר רוח אותה בכנפיה	19	
	ויבשו ממצבותם <sup>17</sup> :		

<sup>13</sup> For **התעם** of **MT**; so **S**, **V**, and **GRAETZ**, **BACHMANN**, **RUBEN**, **WELLHAUSEN**, **NOWACK**, **OORT**, **OETTLI**, **HALÉVY**.

<sup>14</sup> This insertion is justified by the parallelism which calls for the name of a town in this line, and by the analogy of Amos 5:5; 8:14. So **WELLHAUSEN** and **NOWACK**. Note also the paronomasia in the line as reconstructed.

<sup>15</sup> So **HOUTSMA**, *Theologisch Tijdschrift*, Vol. IX, p. 60; **WELLHAUSEN**; **OETTLI**; **MARTI**. **MT**, **סָר סָבָאִים**, defies interpretation.

<sup>16</sup> Omit **הבו** of **MT** with **G**, **S**, **V**, and some Hebrew MSS.; so also **SECKER**, **DATHE**, **KUINÖL**, **NEWCOME**, **HITZIG**, **OORT**, **VALETON**, **GUTHE**, **GRAETZ**, **RUBEN**, **G. A. SMITH**, **NOWACK**, **HALÉVY**, *et al.*

<sup>17</sup> For **מצבותם** of **MT**; so **S**, **T**, Old Latin, Arabic, and **WELLHAUSEN**, **WINCKLER** (*Untersuchungen*), **BACHMANN**, **OORT**, **VALETON**, **RUBEN**, **GUTHE**, **NOWACK**, **DAVIDSON** (*HASTINGS's Dictionary of the Bible*, Vol. II, p. 425), **OETTLI**, **MARTI**. **זָבַח** does not form a plural with the feminine ending. Cf. 8:11.

IV 11 Harlotry and new wine take away the brain,  
12 *c, d* For the spirit of harlotry has led them astray,  
And they have played the harlot from under their  
God.

13 Upon the tops of the mountains they sacrifice,  
And upon the hills they make offerings,  
Under oaks and poplars and terebinths.\*

\*because good is their shade.

Therefore your daughters commit harlotry,  
And your spouses commit adultery.  
14 *a-d* I will not punish your daughters because they com-  
mit harlotry;  
Nor your spouses because they commit adultery;  
For they themselves with harlots go astray,  
And with consecrated harlots they sacrifice.

V 15 Although thou, O Israel, play the harlot,  
Let Judah not become guilty.  
Come not to Gilgal,  
Nor go up to Beth-aven;  
And swear not, in Beersheba, "By the life of  
Yahweh."

16 Yea, like a stubborn heifer, Israel acts stubbornly.  
Can Yahweh now feed them like a lamb in a broad  
place?

17 Ephraim is wedded to idols; leave him alone.

18 A band of toppers! they devote themselves to harlotry.  
Her rulers have fallen in love with shame.

19 A wind has enwrapped her in its wings,  
And they will be ashamed of their altars.

## § 7. THE GUILT OF PRIESTS AND PRINCES, 5:1-14

		שמעו זאת הכהנים	5: 1	I
		והקשיבו בית ישראל		
		ובית המלך האזינו		
		כי לכם המשפט		
		כי־פח הייחם למצפה		
		ורשת פרושה על־תבור :		
		ושחת השטים <sup>18</sup> העמיקו	2	
		ואין <sup>19</sup> מוסר לכלם :		
		אני ידעתי אפרים	3	
		וישראל לא־נכחד ממני		
		כי אֶתֶּה <sup>20</sup> הזנית אפרים		
		נטמא ישראל :		
		לא יתנו מעלליהם	4	II
		לשוב אל־אלהיהם		
		כי רוח זנונים בקרבם		
		ואת־יהוה לא ידעו :		
		וענה גאון־ישראל בפניו	5	
		ואפרים* יכשלו בעונם		
		כשל גם־יהודה עמם :		
		ילכו* לבקש את־יהוה	6	
		ולא־ימצאו חלץ מהם :		
		ביהוה בגדו	7	
		כ־בנים זרים ילדו		
		עתה יאכלם חדש את־חלקיהם :		
		תקעו שופר בגבעה	8	III
		חצצרה ברמה		
		הריעו בבית־אל <sup>21</sup>		
		החרידו <sup>22</sup> בנימין :		
		אפרים לשמה תהיה	9	
		ביום תוכחה		
		בשבטי ישראל הודעתי נאמנה :		

<sup>18</sup> For אֶתֶּה שטים; so UMBREIT, WELLHAUSEN, CHEYNE (Cambridge Bible), RUBEN, G. A. SMITH, NOWACK, OORT, MARTI; cf. VALETON.

<sup>19</sup> For אֶתֶּה; so CHEYNE, *op. cit.*

<sup>20</sup> For אֶתֶּה; so WELLHAUSEN and OETTLI.

<sup>21</sup> אֶתֶּה, בית און, is a later term of reproach applied to

Bethel; so HITZIG, WELLHAUSEN, and NOWACK. The insertion of the preposition is justified by the parallels in the two preceding lines.

<sup>22</sup> Cf. & and Old Latin; so WELLHAUSEN, GRAETZ, RUBEN, NOWACK, OORT, MARTI. אֶתֶּה, אחריו, yields no satisfactory meaning.



## § 7. THE GUILT OF PRIESTS AND PRINCES, 5:1-14

- I 5:1 Hear this, O priests,  
 And hearken, O house of Israel,  
 And, O house of the king, give ear;  
 Because for you is the judgment.  
 For a snare ye have become at Mizpah,  
 And a net spread on Tabor.
- 2 The pit of Shittim they have made deep,  
 And there is no correction for any of them.
- 3 I know Ephraim,  
 And Israel is not hid from me.  
 Yea, thou, O Ephraim, hast played the harlot;  
 Israel is defiled.
- II 4 Their doings do not permit them  
 To return to their God:  
 For the spirit of harlotry is within them,  
 And Yahweh they do not know.
- 5 And the pride of Israel shall testify to his face,  
 And Ephraim\* shall stumble in his guilt. \*and Israel.  
 Judah also shall stumble with them.
- 6 They will go to seek Yahweh\* \*With their flocks and with  
 And they will not find him—he has withdrawn from their cattle.  
 them.
- 7 They have dealt faithlessly with Yahweh,  
 For they have begotten strange children:  
 The (next) new moon may destroy them with their  
 portions.
- III 8 Blow the trumpet in Gibeah,  
 The cornet in Ramah;  
 Cry aloud in Bethel;  
 Make Benjamin to tremble.
- 9 Ephraim shall become a desolation,  
 In the day of punishment.  
 Against Israel's tribes I make known that which is  
 sure.

היו שרי ישראל <sup>23</sup>	10	
כמסיגי גבול		
עליהם אשפוך כמים עברתי :		
עוֹשֶׁק <sup>24</sup> אפרים רוֹצֵץ <sup>24</sup> משפט	11	
כי הואיל הלך אחרי-שו[א] <sup>25</sup> :		
ואני כעש לאפרים	12	IV
וכרקב לבית ישראל <sup>26</sup> :		
וירא אפרים את-חליו	13	
וישראל <sup>26</sup> את-מזרו		
וילך אפרים אל-אשור		
וישלח [ישראל] <sup>27</sup> אל-מלך ירב		
והוא לא יוכל לרפא לכם		
ולא-יִגְהֶה <sup>28</sup> מכם מזור :		
כי אנכי כשחל לאפרים	14	
וככפיר לבית ישראל <sup>26</sup>		
אני אני אטרק ואלך		
אשא ואין מציל :		

§ 8. ISRAEL'S FITFUL REPENTANCE IS INSUFFICIENT TO REMOVE THE GUILT WHICH IS MANIFEST TO ALL, 5:15—7:7

אלך אשובה אל-מקומי	5:15	I
עד אשר-ישמו <sup>29</sup> ובקשו פני		
בצר להם ישחרנני :		
[לאמר] <sup>30</sup> לכו ונשובה אליהוזה	6: 1	
כי הוא טרם וירפאנו		
ויך <sup>31</sup> ויחבשנו :		
יחינו מימים ביום השלישי	2	
יקמנו ונחיה לפניו		

<sup>23</sup>  $\mathfrak{H}\mathfrak{T}$ , יהודה, here and in vss. 12 *sqq.* and 5:4 is a later substitute for ישראל; so MARTI, *Geschichte der israelitischen Religion*<sup>3</sup>, p. 119, and *Encyclopædia Biblica*, col. 2122; and NOWACK.

<sup>24</sup> So  $\mathfrak{C}$  and Old Latin; and OORT, VALETON, WELLHAUSEN, NOWACK, OETTLI.  $\mathfrak{H}\mathfrak{T}$  points both participles as passives, but this renders the syntax rough and irregular.

<sup>25</sup> So  $\mathfrak{C}$ ,  $\mathfrak{S}$ ,  $\mathfrak{T}$ , Old Latin; and DATHE, BAUER, STEINER, SIMSON, CHEYNE (Cambridge Bible), OORT, GRAETZ, RUBEN, LOFTMAN, GUTHE, G. A. SMITH, NOWACK, OETTLI, MARTI.  $\mathfrak{H}\mathfrak{T}$ , צר, is unintelligible.

<sup>26</sup> See note 23.

<sup>27</sup> The parallelism requires the insertion of a subject for רישלח, and "Israel" is better than "Judah;" so BACH-

MANN, NOWACK, and CHEYNE (*Encyclopædia Biblica*, col. 2331); for contrary view see KUINÖL, SAYCE (*Babylonian and Oriental Record*, Vol. II, p. 21), WELLHAUSEN, OETTLI, and HALÉVY.

<sup>28</sup>  $\mathfrak{H}\mathfrak{T}$ , יִגְהֶה; but since גהה is intransitive in Syriac, it is better to point as Hiph'il; so WELLHAUSEN, NOWACK, BACHMANN, OETTLI, MARTI.

<sup>29</sup> So WELLHAUSEN, NOWACK, OETTLI, MARTI.  $\mathfrak{H}\mathfrak{T}$  ראשמו; but neither of the meanings of this verb is suitable here. Cf.  $\mathfrak{C}$ ,  $\mathfrak{V}$ , and Old Latin.

<sup>30</sup> Supplied by  $\mathfrak{C}$  and  $\mathfrak{S}$ .

<sup>31</sup> So  $\mathfrak{S}$ ; and WELLHAUSEN, BACHMANN, G. A. SMITH, NOWACK, OETTLI, MARTI.  $\mathfrak{H}\mathfrak{T}$ , יך, is without analogy.

- 10 The princes of Israel have become  
Like landmark removers:  
Upon them I will pour out my wrath like water.
- 11 Ephraim practices oppression! He breaks down  
right!  
Because he has determined to go after vanity.
- IV 12 And it is I who am like a moth to Ephraim,  
Like rottenness to the house of Israel.
- 13 And so Ephraim saw his sickness,  
And Israel his sore;  
And Ephraim went to Assyria,  
And Israel sent to king Jareb;  
But he cannot heal you,  
Nor will he relieve you of your wound.
- 14 For I myself will be like a lion to Ephraim,  
And like a young lion to the house of Israel.  
I, even I, will rend and get me away;  
I will carry off and none shall rescue.

§ 8. ISRAEL'S FITFUL REPENTANCE IS INSUFFICIENT TO REMOVE THE  
GUILT WHICH IS MANIFEST TO ALL: 5:15—7:7

- I 5:15 I will return again to my place,  
Until they are confounded and seek my face.  
In their distress they will seek me.
- 6: 1 (Saying) come, let us turn unto Yahweh,  
For he has torn that he may heal us,  
And he has smitten that he may bind us up.
- 2 He will revive us after two or three days;  
He will establish us that we may live before him.

ונדעה נרדפה לדעת אחייהוה	3	
פִּשְׁחֵרְנֹה כֵן <sup>32</sup> נמצאהו <sup>33</sup>		
ויבוא כגשם לנו		
כמלקוש יְרֹה <sup>34</sup> ארץ:		
מה אעשה-לך אפרים	4	II
מה אעשה-לך ישראל <sup>35</sup>		
וחסדכם כענן בקר		
וכטל משכים הלך		
* * * * *		
על-כן חצבתי בנביאים	5	
הרגתים באמרי פי		
ומשפטי כאור <sup>36</sup> יצא:		
כי חסד חפצתי ולא-זבח	6	
ודעת אלהים מעלות:		
והמה כאדם עברו ברית	7	III
שם בגדו-בי:		
גלעד קרית פעלי און	8	
עקבה מדם:		
וכהכי איש גדודים	9	
חִפְּאוֹ <sup>37</sup> כהנים דרך		
ירצחו <sup>38</sup> -שכמה כי-זמה עשו:		
בבית-אל <sup>39</sup> ראיתי שיערו-יה	10	
שם זְנִית <sup>40</sup> אפרים		
נטמא ישראל:		

11 a גם-יהודה שת קציר ל

<sup>32</sup> So GIESEBRECHT, *Beiträge zur Jesaiakritik*, p. 208; WELLHAUSEN; SMEND, *Alttestamentliche Religionsgeschichte*, p. 210; VALETON; G. A. SMITH; NOWACK; MARTI; OORT; cf. RUBEN. מִשְׁחָר נִכְוֹן.

<sup>33</sup> So G and Old Latin, and authorities cited in note 32. מִצְאָר.

<sup>34</sup> So G, S, SEBÖK, PERLES (*Analekten*, p. 90), NOWACK, OORT, OETTLI, MARTI. יְרֹה.

<sup>35</sup> See note 23.

<sup>36</sup> So G, S, and Old Latin; and DATHE, BAUER, ROSENMÜLLER, HITZIG, EWALD, SIMSON, KEIL, WUNSCH, NOWACK, W. R. SMITH (*Prophets*, p. 389), ORELLI, CHEYNE (Cambridge Bible), OORT, BACHMANN, WELLHAUSEN, GRAETZ, VALETON, RUBEN, GUTHE, G. A. SMITH,

OETTLI, HALÉVY. מִשְׁפָּטִיךְ אֹר, is evidently an error.

<sup>37</sup> So G and Old Latin; and RUBEN; cf. GARDNER (*American Journal of Semitic Languages and Literatures*, Vol. XVIII, p. 180). חִפְּאוֹ.

<sup>38</sup> The unusual use of the maqqēph here has often been noted. It furnishes strong traditional support for the arrangement of the line here adopted.

<sup>39</sup> So WELLHAUSEN, PREUSCHEN (*ZA W.*, Vol. XV, p. 30), RUBEN, OORT, NOWACK, OETTLI. Cf. 10:15 and Amos 5:6. בְּבֵית יִשְׂרָאֵל.

<sup>40</sup> So WELLHAUSEN, PREUSCHEN (*loc. cit.*), NOWACK, OETTLI. This is better than מִזְנִית ל, cf. הַזְנִית, 5:3, where the same statement is made.

- 3    Yea, let us know, let us be zealous to know Yahweh.  
       When we seek him, then we shall find him;  
       And he will come as the winter rain to us,  
       As the spring rain which waters the earth.
- II    4    What can I make of you, O Ephraim!  
       What can I make of you, O Israel!  
       Since your love is like a morning-cloud,  
       Yea, like the dew which early goes away.  
       \*   \*   \*   \*   \*   \*   \*   \*   \*   \*
- 5    Therefore I have hewn them by the prophets,  
       I have slain them by the words of my mouth,  
       And my judgment is like the light which goes forth.
- 6    For it is love that I delight in and not sacrifice;  
       Yea, knowledge of God, and not burnt-offerings.
- III   7    But they like men have transgressed the covenant;  
       There they have betrayed me.
- 8    Gilead is a city of evil-doers,  
       Tracked with bloody foot-prints.
- 9    And as bandits lie in wait for a man,  
       The priests hide themselves on the road.  
       They murder those going to Shechem, yea, villainy  
       they commit.
- 10   In Bethel I have seen a horrible thing,  
       There, Ephraim, thou hast played the harlot;  
       Israel is defiled.

11 *a* Judah, for thee also is  
     set a harvest.

	בשובי שבות עמי	11 b	IV
	ברפאי <sup>41</sup> לישראל * * * *	7: 1	
	ונגלה עון אפרים		
	ורעות שמרון <sup>42</sup> [נראו]		
	כי־פעלו שקר וגנבי־בוא		
	פשט גדוד בחוץ		
	ובל יעמדו <sup>43</sup> בלבבם	2	
	כל רעתם זכרתי		
	עתה סבבום מעלליהם		
	נגד פני היו		
	ברעתם ימשיחו <sup>44</sup> מלך	3	V
	ובכחשיהם שרים כלם מנאפים	4 a <sup>a</sup>	
	יום מלכנו החלו	5	
	שרים חמת מיון		
	משך ידו את־לצאים		
	כי־בערו <sup>47</sup> כתנור לבם בארבם	6	
	כל־הלילה ישן אֶפְהֶם <sup>48</sup>		
	בקר הוא בער כאש להבה:		
	כלם יחמו כתנור	7	
	ואכלו את שפטיהם		
	כל מלכיהם נפלו		
	אי־קרא בהם אלי		

כמו תנור פוֹעֵר הם  
אֶפְהֶם<sup>45</sup> יושבת מִבְעֵר<sup>46</sup> מלוש  
בצק עֲד־חֲמִצָּתוֹ

## § 9. THE CONFUSION OF THE NATION, 7:8—8:3

	אפרים בעמים הוא יתבולל	7: 8	I
	אפרים היה ענה בלי־הפוכה:		
	אכלו זרים כחו והוא לא־ידע	9	
	גם־שיבה זרקו־בו והוא לא־ידע:		
	וענה גאון ישראל בפניו	10	
	ולא שבו אל־יהוה אלהיהם		
	ולא בקשהו בכל זאת:		

<sup>41</sup> This is supported by  $\mathfrak{C}$  and the parallel בשובי; so also OORT, MARTI.

<sup>42</sup> Some such word as this is required by the parallelism and the meter.

<sup>43</sup> The  $\mathfrak{MT}$  לִי־אֶמְרֹ is obscure and furnishes no satisfactory connection with the context. On this use of עמד cf. Deut. 25:8; and for the charge of fickleness thus preferred against Israel, cf. 4:1 sqq.; 6:7; 7:13; 10:4, 13; 11:12; 12:1.

<sup>44</sup> So WELLHAUSEN, OORT, VALETON, NOWACK, MARTI; but cf. OETTLI.  $\mathfrak{MT}$  has יִשְׁמְחוּ.

<sup>45</sup>  $\mathfrak{MT}$  מִאֶפְהָ ; בועֵרָה ; as above, OORT, WELLHAUSEN, VALETON, NOWACK, OETTLI.

<sup>46</sup>  $\mathfrak{MT}$  מִעֵירָה ; as above,  $\mathfrak{C}$ ,  $\mathfrak{L}$ , and OORT, VALETON, NOWACK, OETTLI.

<sup>47</sup> So  $\mathfrak{C}$ .  $\mathfrak{MT}$  is קָרְבוֹ, which furnishes no satisfactory meaning.

<sup>48</sup> So  $\mathfrak{S}$ ,  $\mathfrak{T}$ , and many Hebrew MSS.; also DATHE, WÜNSCHE, HOUTSMA, SCHMOLLER, CHEYNE (Cambridge Bible), W. R. SMITH (*Prophets*, p. 413), WELLHAUSEN, VALETON, RUBEN. GUTHE, NOWACK, G. A. SMITH, OETTLI, MARTI, et al.  $\mathfrak{MT}$  has אֶפְהֶם.

- IV 11 b When I would turn the captivity of my people,  
 7: 1 When I would heal Israel, [I hold back (?)]  
 For the guilt of Ephraim discovers itself  
 And the evils of Samaria [appear]—  
 How they practice fraud and the thief comes in,  
 And bandits roam abroad without!  
 2 They are not steadfast in their heart.  
 All their evil I will record;  
 Now their deeds have encompassed them,  
 They have come to be before me.
- V 3 In their wickedness they anoint kings,  
 4 a<sup>a</sup> And in their treacheries, princes; since they are all  
 adulterers.  
 5 On the day of our king they are become sick,  
 The princes, with fever from wine;  
 He stretched forth his hand with loose fellows.  
 6 For like an oven their hearts burn with their  
 intriguing.  
 All night their anger sleeps;  
 In the morning it blazes like a flame of fire;  
 7 All of them glowing like an oven,  
 They devour their rulers.  
 All their kings have fallen,  
 No one among them calling for me.

4 a<sup>β</sup>, b They are like a burning oven whose baker ceases to stir up the flame, from the kneading of the dough until its leavening.

#### § 9. THE CONFUSION OF THE NATION, 7:8—8:3

- I 7: 8 Ephraim—among the nations he lets himself be  
 mixed.  
 Ephraim—he has become a cake not turned.  
 9 Strangers have devoured his strength and he knows  
 it not;  
 Yea, gray hairs are sprinkled upon him and he  
 knows it not;  
 10 And the pride of Israel has witnessed against him,  
 Yet they do not return unto Yahweh, their God,  
 And they do not seek him for all this;

12 c    אִסְרֵם<sup>49</sup> בְּשִׁבְעֵי<sup>50</sup> לְצָרְתָם<sup>51</sup>  
 ויהי־אפרים כיונה פותה איך־לב  
 11    מצרים קראו אשור הלכו;  
 כאשר־ילכו אפרוש עליהם רשתי  
 12 a, b    כעוף השמים אורידם

13    II    אוי להם כי־נדדו ממני  
 שד להם כי־פשעו בי  
 ואנכי אפדם \* \* \* \* \*  
 והמה דברו עלי כזבים;  
 ולא זעקו אלי בלבם  
 14    כי־יילילו על־מזבח־הם<sup>52</sup> על־דגן ותירוש  
 יתגודדו<sup>53</sup> יסורו<sup>54</sup> בי;  
 ואני יסרתי חזקתי זרועתם  
 16    ואלי יחשבו־רע: ישובו לַבַּעַל<sup>55</sup>  
 היו כקשת רמיה  
 יפלו בחרב שריהם  
 מזעם לשונם \* בארץ מצרים;  
 \* זו לעגם

8:1 a    III    אל חכך שפר  
 כי נשר<sup>56</sup> על־בית יהוה  
 2    לי יזעקו אלהי ידענוך ישראל  
 3    זנה ישראל טוב אויב ירדפו:

<sup>49</sup> אִסְרֵם; as above, GRAETZ, NOWACK, OETTLI, HALÉVY.

<sup>50</sup> בְּשִׁבְעֵי; as above, GARDNER, *American Journal of Semitic Languages and Literatures*, Vol. XVIII, p. 180; cf. Ps. 16:11; Job 10:15; 14:1.

<sup>51</sup> לְצָרְתָם; as above, GARDNER.

<sup>52</sup> מִשְׁכְּבוֹתָם; as above, GARDNER.

<sup>53</sup> יִתְגַּדְּדוּ; as above, G, HOUTSMA, SEBÖK, VOLLERS, CHEYNE, GRAETZ, WELLHAUSEN, GUTHE, Revised Version (margin), NOWACK, G. A. SMITH, OETTLI, MARTI, et al.

<sup>54</sup> יִסְרוּ; as above, HOUTSMA, NOWACK, OETTLI, MARTI.

<sup>55</sup> לַבַּעַל; as above, MARTI, RUBEN, NOWACK.

<sup>56</sup> כָּנָשׁ; as above, WELLHAUSEN, G. A. SMITH.



- 12<sup>c</sup> I will chastise them by the abundance of their afflictions.
- 11 And so Ephraim has become like a foolish dove without understanding:  
To Egypt they cry, to Assyria they go.
- 12<sup>a, b</sup> As they go I will spread over them my net,  
Like birds of the air I will bring them down.
- II 13 Alas for them that they have strayed from me!  
Destruction to them that they have rebelled against me!  
And shall I redeem them \* \* \* \* \*  
When they have spoken lies about me?
- 14 And they have never cried unto me with their heart;  
But they keep howling beside their altars for corn and new wine;  
They cut themselves, they rebel against me.
- 15 Although it was I who trained and strengthened their arms,
- 16 Yet concerning me they keep thinking (only) evil;  
they turn to Baal;  
They have become like a bow which swerves;  
Their princes shall fall by the sword,  
Because of the insolence of their tongues,\* in the land of Egypt. \*this their scorn
- III 8: 1<sup>a</sup> To thy mouth with the trumpet!  
For the eagle (comes down) upon the house of Yahweh.
- 2 To me they will (then) cry,  
My God, we know thee, we Israel.
- 3 Israel has spurned the good; let the foe pursue him.
- 1<sup>b</sup> Because they have transgressed my covenant.  
And trespassed against my law.

<sup>64</sup>תורת; as above, & U, and most modern commentators.

## § 10. ISRAEL'S KINGS AND IDOLS DISPLEASED AND DESTRUCTIVE, 8:4-14

- I 8: 4 Since they have made kings but not from me,  
And since they have made princes but I knew (them)  
not.  
With their silver and their gold made by them into  
idols,\*
- 5 b Mine anger is kindled against them,  
5 a I loathe thy calf, O Samaria,\*  
6 For out of Israel is it,  
A smith made it and it is not God;  
Like splinters Samaria's calf shall become.
- II 7 For they sow wind and they reap whirlwind:  
A seed which has no stalk,  
Which yields no grain,  
If perchance it were to yield, strangers would  
devour it.
- 8 a, b Israel is swallowed up; already are they among the  
nations.
- 9 For they have gone up to Assyria,  
A wild ass taking his way by himself:  
Ephraim gives love gifts.
- III 11 For Ephraim has made many altars—  
They are to him altars—for sinning.  
Were I to write for him by myriads my laws,  
As those of a stranger they would be accounted.
- 13 My offerings of \* \* \* \* \* they sacrifice flesh and they  
eat it,  
Yahweh having no delight in them.  
Now must he remember their guilt and visit their sin,  
Since to Egypt they shall return.
- \*That they may be cut off.
- \*How long will they be incapable of punishment?
- 8 c Like a vessel in which there is no pleasure.
- 10 If they give themselves among the nations, I must now gather them in; And they must cease for a while from the anointing of kings and princes.
- 14 And so Israel forgot his maker and built palaces, And Judah multiplied fenced cities; And so I will send fire upon his cities; And it shall devour his palaces.

§ 11. ISRAEL'S EXILE A BREAKING UP OF SOCIAL AND RELIGIOUS HABITS,  
9:1-9

אל-גיל*	אל-חשמה* ישראל כעמים	9:1	I
	כי-זנית מעל אלהיך		
דג*	אהבת אתנן על-כל-גרנות* :		
	גרן ויקב לא-יידעם <sup>65</sup>	2	
	ותירוש יכחש בם <sup>66</sup> :		
	לא-יסכו ליהוה יין	4	
	ולא יערכו <sup>67</sup> לו זבחים		
	כלחם אונים לחמם <sup>68</sup>		
	כל אכליו יטמאו		
	כי לחמם לנפשם		
	לא-יבוא בית יהוה :		
	לא-ישבו בארץ יהוה	3	II
	ושב אפרים מצרים		
	ובאשור טמא יאכלו :		
	מה-תעשו ליום מועד	5	
	וליום חג יהוה :		
	כי הנה ילכו <sup>69</sup> אשור <sup>70</sup>		
	מצרים תקבצם מק תקברם		
	מחמדי כספם <sup>71</sup> קמוש יירשם		
	חוח באהליהם :		
	באו ימי הפקדה	7	III
	באו ימי השלם		
	ידעו ישראל		
	אویل הנביא		
	משגע איש הרוח		
	על-רבעונך ורוב החטאה <sup>72</sup> :		
עם-אלהי	משטמה [על-] <sup>73</sup> צפה <sup>74</sup> אפרים*	8	
	נביא פח-יקוש על-כל-דרכיו		
משטמה*	בבית-אלהיו העמיקו שחתו <sup>75</sup>		
9 כימי הגבעה יזכור עונם			
יפקוד חטאתם :			

<sup>65</sup> אשור ; as above, G, HOUTSMA, WELLHAUSEN, OORT, GUTHE, RUBEN, G. A. SMITH, NOWACK, OETTLI, MARTI.

<sup>66</sup> אשור ; as above, G, Y, S, T, DATHE, EWALD, BAUER, WELLHAUSEN, GRAETZ, OORT, LOFTMAN, RUBEN, GUTHE, G. A. SMITH, NOWACK, OETTLI, MARTI.

<sup>67</sup> אשור ; as above, KUENEN (*Hibbert Lectures*, 1882, pp. 312 sq.), OORT, VALETON, WELLHAUSEN, GUTHE, LOFTMAN, RUBEN, G. A. SMITH, NOWACK, MARTI.

<sup>68</sup> אשור ; as above, KUENEN (*op. cit.*), OORT, WELLHAUSEN, VALETON, GUTHE, RUBEN, LOFTMAN, G. A. SMITH, NOWACK, OETTLI, MARTI.

<sup>69</sup> אשור ; as above, WELLHAUSEN, NOWACK.

<sup>70</sup> אשור ; as above, WELLHAUSEN, VALETON, NOWACK, OETTLI, MARTI.

<sup>71</sup> אשור ; as above, HITZIG, WELLHAUSEN, OORT, VALETON, OETTLI, HALÉVY.

<sup>72</sup> אשור ; as above, RUBEN, NOWACK ; cf. MARTI ; this reading transfers משטמה to the beginning of vs. 8.

<sup>73</sup> This word is supplied for the sake of the sense ; see *Amos and Hosea*, in loc.

<sup>74</sup> אשור ; as above, Cheyne.

<sup>75</sup> These two words are connected with vs. 9 in אשור. G joins העמיקו to vs. 8 as here (so also OORT, GRAETZ, G. A. SMITH). אשור is read as here by WELLHAUSEN and NOWACK.

§ 11. ISRAEL'S EXILE A BREAKING UP OF SOCIAL AND RELIGIOUS HABITS,  
9:1-9

- I 9: 1 Do not rejoice,\* O Israel, like the peoples; \* unto exultation  
For thou hast played the harlot away from thy God,  
Thou hast loved hire upon every threshing-floor.\* \* of corn  
2 Threshing-floor and wine-vat shall not know them,  
And the new wine shall play them false.  
4 They shall not pour libations of wine to Yahweh,  
Nor prepare for him their sacrifices.  
Their bread shall be like the bread of mourning;  
All who eat it shall defile themselves.  
For their bread shall be only for their hunger,  
It shall not come into Yahweh's house.
- II 3 They shall not dwell in the land of Yahweh,  
And Ephraim shall return to Egypt;  
And in Assyria they shall eat what is unclean.  
5 What will ye do on the day of the festival?  
Or on the day of feasting to Yahweh?  
6 For behold they will go to Assyria,  
Egypt gathering them, Memphis burying them:  
Nettles inheriting their precious things of silver:  
Thorns coming up in their tents.
- III 7 The days of visitation will come;  
The days of recompense will come;  
Israel shall know.  
(The people say:) "A fool, the prophet;  
Mad, the man of spirit."  
(Yes;) because of the greatness of thine iniquity and  
the greatness of thy sin.  
8 Enmity exists toward Ephraim's watchman;\* \* with my God  
The prophet (finds) the snares of the fowler in all  
his ways;  
\*In the (very) house of his God they dig for him a \* enmity  
deep pit.
- 9 As in the days of Gibeah,  
He will remember their in-  
iquity, he will visit their  
sin.

§ 12. ISRAEL IS CORRUPT; THE LIFE OF OLD AS WELL AS YOUNG  
LICENTIOUS, 9:10-17

9:10 I כענבים במדבר מצאתי ישראל  
כבכורה בתאנה \* ראיתי אבותיכם  
המה באו בעל-פעור וינזרו לַבַּעַל<sup>76</sup>  
ויהיו שקוצים כאהבם:

\* בראשיתה

11 II אפרים כעוף יתעופף כבודם  
מלדה ומבטן ומהריון:  
הכה אפרים שרשם יבש  
פרי בל<sup>77</sup> יעשון

16 c III גם-כיי-לדון והמתי מחמדי-בטנם:  
כיי-אם-יגדלו את-בניהם ושכלתים מאדם  
12 a, b אפרים \* לַצִּיד<sup>78</sup> שְׂתוּ<sup>79</sup> בְּנוֹ<sup>80</sup>  
13 ואפרים להוציא לַהֲרִיגָה<sup>81</sup> בניו:

\* כאשר ראיתי

14 IV תן-להם יהוה מה-תתן \*  
רחם משכיל ושדים צמקים:  
כל-רעתם בגלגל כיי-שם שנאתים  
15 a, b על רע מעלליהם מביתי אגרשם

\* תן-להם

15 c V לא-אוסף אהבתם כל-שריהם סוררים:  
12 c כיי-גם-אוי להם בְּשׁוּרֵי<sup>82</sup> מהם:  
17 ימאסם אלהי כיי-לא-שמעו לו  
ויהיו נדרים בגוים:

<sup>76</sup> מַשְׁכָּל; as above, WELLHAUSEN and NOWACK.

<sup>77</sup> So Q<sup>eri</sup>; K<sup>ethibh</sup>, בָּלִי.

<sup>78</sup> מַשְׁכָּל; as above, HOUTSMA, WELLHAUSEN, RUBEN, G. A. SMITH, OORT.

<sup>79</sup> מַשְׁכָּל; as above, HOUTSMA; cf. EWALD, OETTLI, SCHOLZ.

<sup>80</sup> מַשְׁכָּל; as above, HOUTSMA, THEODOTON, HOUTSMA, WELLHAUSEN, NOWACK, G. A. SMITH, OORT.

<sup>81</sup> מַשְׁכָּל; as above, HOUTSMA, WELLHAUSEN, NOWACK, G. A. SMITH, OORT.

<sup>82</sup> מַשְׁכָּל; as above, HITZIG, EWALD, SIMSON, GUTHE.

§ 12. ISRAEL IS CORRUPT; THE LIFE OF OLD AS WELL AS YOUNG  
LICENTIOUS, 9:10-17

- I 9:10 Like grapes in the wilderness, I found Israel;  
Like the first fruit on a fig-tree,\* I saw your fathers; \* in its first season  
But they came to Baal-peor and separated themselves  
to Baal,  
And they became abominations like the object of  
their love.
- II 11 Ephraim—his glory flies away like a bird;  
There shall be no more birth, no more motherhood,  
no more conception.  
16 a, b Ephraim is smitten, their root withered;  
Fruit they cannot produce.
- III 16 c Yea, though they beget children, I will slay the  
darlings of their womb.  
12 a, b Yea, though they bring up their sons, I will bereave  
them that there be not a man.  
13 Ephraim\*—for a prey are his sons destined! \* as I have seen  
Yea, Ephraim must lead forth his sons to slaughter.
- IV 14 Give them, O Yahweh: what wilt thou give?\* \* Give them.  
A miscarrying womb and dry breasts.  
All their evil being in Gilgal—yea, there I conceived  
hatred for them.  
For the evil of their doings I will drive them out of  
my house.
- V 15 c I will no more love them; all their nobles being  
rebels.  
12 c Yea, even woe upon them when I look away from  
them.  
17 My God will cast them away, for they have not  
hearkened to him;  
And they shall become wanderers among the nations.

§13. ISRAEL IS WICKED IN PROPORTION TO HER PROSPERITY; BUT AN  
END IS COMING OF ALL THAT SHE HAS FALSELY TRUSTED, 10:1-8

		גפן בקק ישראל פרי יִשְׁפִּיא <sup>83</sup> לוֹ כרבי־לפריו הרבה למזבחות כטוב־לארצו היטיבו מצבות ; חֶלֶק <sup>84</sup> לבם עתה יאשמו הוא יערק מזבחותם ישדד מצבותם ;	10:1	I
3	כי עתה יאמרו אין מלך לנו כי לא יראנו את־יהוה והמלך מה־יעשה לנו ; 4 דברו דברים אלות שוא כרות ברית ופרת כראש משפט על תלמי שדי ; *על־כבודו כי־גלה ממנו ;			
		לַעֲגֹל <sup>85</sup> בית און יגורו שִׁכְנֵי <sup>86</sup> שמרון כי־אבל עליו עמו וכמריו עליו יִחִילוּ <sup>87</sup> * גם אותו לאשור יובל מנחה למלך ירב בִּשְׁת <sup>88</sup> אפרים יקח ויבוש ישראל מעצתו ;	5 6	II
		ונשמדו במות און חטאת ישראל קוץ ודרדר יעלה על מזבחותם נדמה שמרון מלכה בקצה על־פני מים ; ואמרו להרים כסונו ולגבעות נפלו עלינו ;	8 a 7 8 b	III

<sup>83</sup> מִשְׁפָּחָה ; as above, OETTLI.

<sup>84</sup> חֶלֶק ; as above, OORT, VALETON, NOWACK.

<sup>85</sup> מִשְׁפָּחָה ; as above, G, S, THEODOTION, KUINÖL,  
DATHE, NEWCOME, OORT, WELLHAUSEN, GUTHE, LOFTMAN,  
RUBEN, G. A. SMITH, NOWACK, OETTLI, MARTI, *et al.*

<sup>86</sup> מִשְׁכָּן ; as above, G, NEWCOME, OORT, WELL-  
HAUSEN, VALETON, LOFTMAN, GUTHE, NOWACK, G. A. SMITH,  
OETTLI, MARTI.

<sup>87</sup> מִשְׁפָּחָה ; as above, OORT, GRAETZ.

<sup>88</sup> מִשְׁפָּחָה ; as above, GUTHE, MARTI.



§ 13. ISRAEL IS WICKED IN PROPORTION TO HER PROSPERITY; BUT AN  
END IS COMING OF ALL THAT SHE HAS FALSELY TRUSTED, 10:1-8

- I 10: 1 A luxuriant vine is Israel,  
He multiplies fruit for himself.  
In proportion to the increase of his fruit he multi-  
plied altars;  
In proportion to the prosperity of his land he made  
beautiful the pillars.
- 2 Their heart is false;  
Now must they bear punishment for it.  
But he will break the neck of their altars;  
He will ruin their pillars.
- II 5 For the calf of Beth-aven,  
The inhabitants of Samaria shall tremble.  
Yea, his people shall mourn for him,  
And his priestlings shall writhe for him.\*
- 6 Yea, this they will carry to Assyria,  
As a present to king Jareb.  
Ephraim shall take disgrace,  
And Israel shall be ashamed because of his counsel.
- III 8<sub>a</sub> And the high places of Aven shall be destroyed,  
The sin of Israel.  
Thorns and thistles shall come up  
Upon their altars.
- 7 As for Samaria, her king is cut off,  
Like a chip on the face of the waters;
- 8<sub>b</sub> And they shall say to the mountains, cover us;  
And to the hills, fall on us.
- 3 For soon they will say, we  
have no king,  
For Yahweh we have not  
feared,  
And the king, what can he  
do for us?
- 4 Speaking words, swearing  
false oaths, making cove-  
nants,  
And law springs forth like  
weeds in the furrows of  
the field.
- \* for his glory, because it has  
departed from him

§ 14. ISRAEL'S HISTORY CONSISTS OF SIN; THE FRUIT OF SUCH SEED IS A SAD HARVEST—DESOLATION, DESTRUCTION, AND DEATH—EVEN THAT OF THE KING, 10:9-15

<p>10 בְּעִבְרֹתִי אֲסָרָם<sup>92</sup> וְאֶסְפָּר עֲלֵיהֶם עֲמִים בְּאֶסְרָם לְשֹׁתֵי עֹנֶתָם; מִלְמֶדָה*</p>	<p>10 : 9 I מִיַּמֵּיהֶגְבֵּעָה הַטָּאָת<sup>89</sup> יִשְׂרָאֵל שִׁם-עַמּוּדוֹ עָלַי<sup>90</sup> בְּנִי-עֹלָה<sup>91</sup> לֹא-תִשְׁיָגֶם בְּגִבְעָה מִלְחָמָה; וְאִפְרִים עֲגָלָה* אֶהְבֵּתִי לְדֹשׁ 11 וְאֲנִי-עִבְרֹתִי עַל-טוֹב צוּאָרָה אֲרַכִּיב אִפְרִים יַחְרוֹשׁ יִשְׂרָאֵל<sup>93</sup> יִשְׁדָּד לוֹ יַעֲקֹב;</p>
<p>14 b כֶּשֶׁד שְׁלֹמֶן בֵּית אֲרַבָּאֵל בְּיוֹם מִלְחָמָה</p>	<p>12 II זָרְעוּ לָכֶם לְצַדִּיקָה קִצְרוּ לְפָרִי<sup>94</sup> חֶסֶד נִירוּ לָכֶם נֵיר וְעַת לְדֹרוֹשׁ אֲחִי-יְהוָה עַד-יָבֹוא פְּרִי<sup>95</sup> צֶדֶק לָכֶם; חֲרֹשְׁתֶּם רֹשַׁע עוֹלָתָה קִצְרֹתָם 13 a אֲכַלְתֶּם פְּרִי כֹהֵשׁ  13 b III כִּי-בִטַּחְתָּ בְּרִכְבֶּךָ<sup>96</sup> בְּרִב-גְּבוּרֶיךָ; וְקָאֵם שְׂאוֹן בַּעֲמִיד וְכָל מִבְצָרֶיךָ יִוָּשֵׁד אִם עַל-בָּנִים רַטְשָׁה; כִּכָּה אֶעֱשֶׂה<sup>97</sup> לָכֶם בֵּית-יִשְׂרָאֵל<sup>98</sup> 15 מִפְּנֵי רַעַת רַעַתְכֶם בְּשַׁחַר נִדְמָה-נִדְמָה מֶלֶךְ-יִשְׂרָאֵל;</p>

<sup>89</sup> אש תטאת; as above, WELLHAUSEN, NOWACK.

<sup>90</sup> אש על; see *Amos and Hosea, in loc.*

<sup>91</sup> אש עלה; as above, some codices and most commentators.

<sup>92</sup> אש באַתִּי וְאֶסְפָּר; as above, S, and GRAETZ, NOWACK.

<sup>93</sup> אש יהיה; as above, NOWACK.

<sup>94</sup> אש לפי; as above, A.

<sup>95</sup> אש וְיִוָּשֵׁד; as above, A, OORT, WELLHAUSEN, VALETON, NOWACK.

<sup>96</sup> אש בְּרִכְבֶּךָ; as above, A<sup>4Q</sup>, MANGER, DATHE, KUINÖL, EICHHORN, MAURER, EWALD, DUHM, HOUTSMA, WELLHAUSEN, ORELLI, CHEYNE, GRAETZ, RUBEN, LOFTMAN, GUTHE, G. A. SMITH, VOLZ, NOWACK, OORT, OETTLI, HALÉVY, MARTI.

<sup>97</sup> אש עֶשֶׂה; as above, A, WELLHAUSEN, GRAETZ, RUBEN, NOWACK, OORT, OETTLI, MARTI.

<sup>98</sup> אש בֵּית־אֵל; as above, A, OORT, WELLHAUSEN, GRAETZ, GUTHE, RUBEN, G. A. SMITH, NOWACK, OETTLI, MARTI.

§ 14. ISRAEL'S HISTORY CONSISTS OF SIN; THE FRUIT OF SUCH SEED IS A SAD HARVEST—DESOLATION, DESTRUCTION, AND DEATH—EVEN THAT OF THE KING, 10:9-15

- I 10: 9 From the days of Gibeah is Israel's sin.  
 At that time there stood against me the sons of  
 unrighteousness.  
 Shall not war overtake them even in Gibeah?  
 11 Ephraim indeed is a heifer\* loving to thresh,  
 And even I myself have spared the beauty of her  
 neck;  
 But now I will make Ephraim draw; Israel must  
 plow;  
 Jacob must harrow for himself.
- II 12 Sow for yourselves righteousness;  
 Reap the fruit of love;  
 Break up your fallow ground;  
 Since there is time to seek Yahweh,  
 To the end that the fruit of righteousness may come  
 to you.  
 13 a Ye have plowed wickedness, injustice ye have reaped.  
 Ye have eaten the fruit of lies.
- III 13 b Because thou didst trust in thy chariots in the  
 multitude of thy mighty ones  
 14 a Therefore the tumult (of war) shall arise among thy  
 peoples,  
 And all thy fortresses shall be ruined.  
 14 c The mother being broken with the children.  
 15 Thus will I do to you, O house of Israel;  
 Because of the evil of your evil,  
 In the dawn utterly undone shall be the king of  
 Israel.
- 10 In my wrath I will chastise  
 them;  
 And peoples shall be gath-  
 ered against them  
 To chastise them for their  
 double sin.  
 \*trained
- 14 b As Shalman ruined Beth  
 arbel in the day of war.

§ 15. ISRAEL A CHILD, YAHWEH A FATHER WITH ALL THE LOVE OF A FATHER EVEN IN THE FACE OF INGRATITUDE AND DESERTION, 11:1-11

	כי נער ישראל ואהבהו וממצרים קראתי לו כְּדִי קָרָאִי <sup>99</sup> לָהֶם כֵּן הִלְכּוּ מִפְּנֵי הֵם <sup>100</sup> לְבַעֲלִים יִזְבְּחוּ וּלְפִסְלִים יִקְטֹרוּ:	11:1	I
	ואנכי תרגלתי לאפרים אֶקְהֶם <sup>101</sup> עַל זְרוּעֹתַי <sup>102</sup> ולא ידעו כי רפאחם: בחבלי-אדם אמשכם בעבתות-אהבה ואהיה-להם כְּמִרְיָם <sup>103</sup> -עַל יַמְעַל <sup>104</sup> לַחֲיִיהֶם וְאֵט <sup>105</sup> אֲלִיוֹ אוֹכִיל-לוֹ <sup>106</sup> :	3	II
	ישוב אל-ארץ מצרים ואשור הוא-מלכו כי-מאנו לשוב: וחלה חרב בעריו* ואכלה בְּמִבְצָרֵיהֶם <sup>107</sup> : ועמי הִלְאֵנִי בְּמִשְׁוֹבָתִי <sup>108</sup> אֵל עַל <sup>109</sup> יִקְרִיאוּהוּ <sup>110</sup> הוא חָדַל לְרַחֲמוֹ <sup>111</sup> :	5	III
*וכלתה בדיו		6	
		7	

<sup>99</sup> אֶקְרָא; as above, WELLHAUSEN.

<sup>100</sup> אֶקְרָא; as above, א, WELLHAUSEN.

<sup>101</sup> אֶקְהֶם; as above, א, S, MICHAELIS, DATHE, BAUER, KUINÖL, OORT, WELLHAUSEN, VALETON, GRAETZ, GUTHE, G. A. SMITH, NOWACK, OETTLI, HALÉVY, CHEYNE (*Critica Biblica*), MARTI.

<sup>102</sup> אֶקְהֶם; as above, א, EWALD, UMBREIT, OLSHAUSEN (*Gram.*, § 232a), STEINER, ORELLI, CHEYNE, OORT, WELLHAUSEN, RUBEN, GUTHE, LOFTMAN, NOWACK, OETTLI, MARTI.

<sup>103</sup> אֶקְהֶם; as above, א, S, Y, DATHE, ORELLI, OORT, WELLHAUSEN, GRAETZ, RUBEN, GUTHE, LOFTMAN, G. A. SMITH, NOWACK, OETTLI, HALÉVY, CHEYNE (*Critica Biblica*).

<sup>104</sup> אֶקְהֶם; as above, S, OORT, GRAETZ, VALETON, GUTHE, NOWACK, HALÉVY.

<sup>105</sup> אֶקְהֶם; as above, S, OORT, VALETON, NOWACK, OETTLI, HALÉVY.

<sup>106</sup> אֶקְהֶם; as above, HITZIG, SIMSON, WELLHAUSEN, GUTHE, NOWACK, HALÉVY.

<sup>107</sup> אֶקְהֶם; connecting it with vs. 5; as above, א, DATHE, MANGER, BÖCKEL, EICHORN, DE WETTE, HOUTSMA, SCHOLZ, WELLHAUSEN, VALETON, GUTHE, RUBEN, G. A. SMITH, NOWACK, OETTLI.

<sup>108</sup> אֶקְהֶם; as above, WELLHAUSEN, NOWACK, cf. MARTI.

<sup>109</sup> אֶקְהֶם; as above, OETTLI.

<sup>110</sup> אֶקְהֶם; as above, א, Y, AQUILA, THEODOTION, SYMMACHUS, OORT, OETTLI.

<sup>111</sup> אֶקְהֶם; as above, SYMMACHUS; see *Amos and Hosea*, in loc.

<sup>112</sup> אֶקְהֶם; for above reading cf. GRAETZ and RUBEN, and see *Amos and Hosea*, in loc.

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§ 15. ISRAEL A CHILD, YAHWEH A FATHER WITH ALL THE LOVE OF A FATHER EVEN IN THE FACE OF INGRATITUDE AND DESERTION, 11:1-11

- I 11: 1    When Israel was young then I came to love him,  
          And out of Egypt I called him;  
          The more I called them,  
      2    The farther they went away from me.  
          They keep sacrificing to the Baalim,  
          And making offerings to images.
- II    3    Yet it was I who taught Ephraim to walk,  
          Taking them up in my arms;  
          And they did not know that I healed them.  
      4    With the cords of a man I would draw them, with  
              bands of love;  
          And I was to them as one who lifts up the yoke from  
              upon their jaws,  
          And I inclined unto him and would give him to eat.
- III    5    He must return to the land of Egypt,  
          Or Assyria will be his king; for they have refused to  
              return.  
      6    And so the sword will whirl in their cities,\*  
          And will devour in their fortresses.  
      7    And my people having wearied me with their  
              rebellions,  
          Unto the yoke (Yahweh) will appoint them,  
          Since he has ceased to love them.

\*And will destroy their  
branches.

<p>8 b נהפך עלי לבי יחד נכמרו נחומי:</p> <p>9 a לא אעשה חרון אפי לא אשוב לשחת אפרים</p> <p>*ילכו</p> <p>10 b כאריה ישאג כי הוא ישאג ויתחדו בנים מים(?) :</p> <p>11 יתחדו כצפור ממצרים וכיונה מארץ אשור והושבתים על-בתיהם נאם יהוה:</p>	<p>אֵיךְ אַתָּנָךְ אִפְרִים אִמְגֹנֶךְ יִשְׂרָאֵל אֵיךְ אַתָּנָךְ כְּאִדְמָה אֲשִׁימֶךָ כְּצִבְאִים כִּי־אֵל אֲנִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא־אָדָם<sup>113</sup> יִנְעֶר כְּאֶרֶץ<sup>114</sup> יְהוּדָה * 10 a</p>	<p>8 a IV</p>
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§ 16. ISRAEL'S FALSITY AND FAITHLESSNESS FROM THE FIRST, IN SPITE OF EFFORTS THROUGH PROPHETS, MUST BRING RETRIBUTION AND RUIN, 12:1-15

		סבבני בכחש אפרים ובמרמה בית ישראל אפרים רעה רוח ורדף קדים כל היום כזב וְשׁוֹא <sup>115</sup> יִרְבּוּ <sup>116</sup> ברית <sup>117</sup> עם אשור יכרתו ושמן למצרים יזבלו <sup>118</sup> ; ריב <sup>119</sup> ליהודה עם־ישראל <sup>120</sup> לפקד <sup>121</sup> על־יעקב כדרכיו כמעלליו ישיב לו; בבטן עקב את־אחיו	12:1 a	I
1 b	ויהודה עד ידע עם־אל ועם־קדושים נאמן:		2	
4 b	באנני שרה את־אלהים; 5 וישר את־מלאך ויכל בכה ויתחנן לו ביתאל ימצאנו ושם ידבר עמו <sup>122</sup> ; 6 ויהודה אלהי הצבאות יהוה זכרו; 7 ואתה באלהיך תשוב חסד ומשפט שמר וקוה אל אלהיך תמיד:		3	
			4 a	

<sup>113</sup> אֵל; as above, VOLZ and NOWACK.

<sup>114</sup> אֶרֶץ; as above, VOLZ and NOWACK.

<sup>115</sup> אֵל; as above, OORT, WELLHAUSEN, VALETON, G. A. SMITH, NOWACK, HALÉVY, MARTI.

<sup>116</sup> אֵל; as above, S, WELLHAUSEN, NOWACK, OETTTL, MARTI.

<sup>117</sup> אֵל; as above, WELLHAUSEN, NOWACK, MARTI.

<sup>118</sup> אֵל; as above, S, WELLHAUSEN, NOWACK, OORT, OETTTL, MARTI.

<sup>119</sup> אֵל; as above, S, WELLHAUSEN, NOWACK, OORT, OETTTL, MARTI.

<sup>120</sup> אֵל; as above, OORT, NOWACK, G. A. SMITH, OETTTL.

<sup>121</sup> אֵל; as above, OORT, WELLHAUSEN, GRAETZ, NOWACK.

<sup>122</sup> אֵל; as above, S, 'A., S., O., O., and DATHE, OORT, WELLHAUSEN, BEER (*Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XIII, p. 285), VALETON, GUTHE, LOFTMAN, G. A. SMITH, NOWACK, OETTTL, MARTI.

- IV 8 *a* How can I give thee up, O Ephraim!  
 How can I surrender thee, O Israel!  
 How can I make thee as Admah!  
 How can I place thee as Zeboim!  
 9 *b* For God am I and not man,  
 Holy in the midst of thee and not human.  
 10 *a* Yahweh will roar like a lion.\*
- 8 *b* My heart is turned upon me,  
 My compassions grow hot together.  
 9 *a* I will not act according to the fierceness of my anger;  
 I will not turn to destroy Ephraim.  
 \*They will go  
 10 *b* As a lion he will roar,  
 Yea he himself will roar,  
 And there shall come hurriedly \* \* \* \* \*  
 11 They shall come hurriedly like sparrows from Egypt,  
 And like doves from the land of Assyria.  
 And I will bring them back to their houses.  
 It is the declaration of Yahweh.

§ 16. ISRAEL'S FALSITY AND FAITHLESSNESS FROM THE FIRST, IN SPITE OF EFFORTS THROUGH PROPHETS, MUST BRING RETRIBUTION AND RUIN, 11:12—12:14 (HEBREW: 12:1-15)

- I 11:12 *a* [12:1 *a*] Ephraim has compassed me with falsehood,  
 And the house of Israel with deceit.  
 1 [2] Ephraim herds the wind and hunts the  
 sirocco.  
 All day long they multiply falsehood and  
 fraud;  
 They strike bargains with Assyria,  
 And they carry oil to Egypt.  
 2 [3] Yahweh has a quarrel with Israel,  
 To punish Jacob according to his ways;  
 According to his deeds he will requite him—  
 3 *a* [4 *a*] In the womb he supplanted his brother.
- 11:12 *b* [12:1 *b*] And Judah is still  
 known with God,  
 And with the Holy One  
 is faithful.
- 12:3 *b* [12:4 *b*] In his man's strength  
 he contended with  
 God.  
 4 [5] Yea, he contended  
 with the angel and  
 prevailed.  
 He wept and besought  
 mercy of him;  
 At Bethel he met him,  
 and there he spoke  
 with him.  
 5 [6] And Yahweh is God of  
 hosts,  
 Yahweh is his name.  
 6 [7] So thou by the help of  
 thy God shouldst  
 turn back;  
 Kindness and justice  
 do thou keep,  
 And wait on thy God  
 without ceasing.

		8	II	כִּנְעַן בִּידוֹ מֵאֲזִנֵּי מִרְמָה לְעֶקֶב <sup>123</sup> אֶהָב׃
		9		וַיֹּאמֶר אֶפְרַיִם אֶךְ עֲשֵׂרְתִּי מִצֵּאתִי אֹךְ לִי כָּל יִגְיֵעִי <sup>124</sup> לֹא יִמְצָאוּ לִי <sup>125</sup> לְעֹךְ <sup>126</sup> אֲשֶׁר הָטָא׃ <sup>127</sup> וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֲרֶץ מִצְרַיִם עַד אוֹשִׁיבְךָ בְּאֶהְלִים כִּימִי מוֹעֵד׃
		11	III	וּדְבַרְתִּי עַל הַנְּבִיאִים וְאֲנֹכִי חֲזוֹן הַרְבִּיתִּי וּבִיד הַנְּבִיאִים אֲדַמָּה׃ הַכְעִיס אֶפְרַיִם תַּמְרוּרִים וְדַמְיוֹ עָלָיו יָטוּשׁ וַחֲרַפְתּוּ יִשִּׁיב־לוֹ אֲדָנָיו׃ בְּגִלְעָד <sup>128</sup> אֹךְ אֶךְ שׂוֹא עָשׂוֹ <sup>129</sup> בְּגִלְגַּל לְשֹׁדִים <sup>130</sup> זָבָחוּ גַּם מִזְבַּחֹתָם כְּגִלִּים עַל תִּלְמֵי שָׂדֵי׃
14	וּבִנְבִיא הָעֵלָה יְהוָה אֶת־ יִשְׂרָאֵל מִמִּצְרַיִם וּבִנְבִיא נִשְׁמֵר			
13	וַיְבִרַח יַעֲקֹב שָׂדֵה אֲרָם וַיַּעֲבֹד יִשְׂרָאֵל בַּאֲשֶׁה וּבַאֲשֶׁה שֹׁמֵר׃			

<sup>123</sup> אֶהָב; as above, WELLHAUSEN, NOWACK, MARTI.

<sup>124</sup> יִגְיֵעִי; as above, G, WELLHAUSEN, GRAETZ, BEER (ZAW., Vol. XIII, p. 288), VALETON, NOWACK, OETTLI, MARTI.

<sup>125</sup> לִי; as above, G, GRAETZ, NOWACK, MARTI.

<sup>126</sup> עֹךְ; as above, S, GRAETZ, WELLHAUSEN, NOWACK, BEER, OETTLI, MARTI.

<sup>127</sup> הָטָא; as above, G, WELLHAUSEN, GRAETZ, BEER, VALETON, NOWACK, OETTLI, MARTI.

<sup>128</sup> גִּלְעָד; as above, S, WELLHAUSEN, NOWACK, MARTI.

<sup>129</sup> שֹׂא; as above, WELLHAUSEN, MARTI.

<sup>130</sup> שֹׁדִים; as above, HITZIG, WELLHAUSEN, NOWACK, OORT, OETTLI, MARTI.



- |     |    |      |   |       |  |
|-----|----|------|---|-------|--|
| II  | 7  | [8]  | Canaan—in his hand are false balances;<br>He loves to defraud.  |       |  |
|     | 8  | [9]  | And does Ephraim say: “Yes, but I have<br>become rich;<br>I have secured for myself wealth”?<br>(Let him know) that all his gains are<br>insufficient<br>For the guilt which he has incurred. |       |  |
|     | 9  | [10] | For I, Yahweh, thy God,<br>From the land of Egypt,<br>Will again make thee to dwell in tents,<br>As in the days of the festal assembly.   |       |  |
| III | 10 | [11] | And I spoke by the prophets;<br>For it was I who multiplied vision,<br>And by the hand of the prophets gave<br>parables.  | 13    | [14] And by a prophet<br>Yahweh brought Is-<br>rael up from Egypt.<br>And by a prophet he<br>was shepherded.           |
|     | 14 | [15] | Ephraim has given bitter provocation<br>And his bloodshed he will leave upon<br>him.<br>And his reproach the Lord will return to<br>him.  |       |  |
|     | 11 | [12] | In Gilead is iniquity; only vanity they<br>have wrought.<br>In Gilgal they sacrifice to demons.<br>So their altars shall be as stone-heaps<br>Among the furrows of the field.                 | 12:12 | [13] And Jacob fled to the<br>field of Aram,<br>And Israel served for<br>a wife;<br>Yea for a wife he<br>herded sheep. |

## § 17. THE UTTER DESTRUCTION OF ISRAEL, 13:1-11

כדבר אפרים רתח	13:1	I
נְשִׂיא <sup>131</sup> הוא בישראל		
וַיֵּאשֶׁם בְּבַעַל וַיִּמָּת:		
וַעֲתָה יוֹסֶפֶו לַחֲטָא	2 a, b	
וַיַּעֲשׂוּ לָהֶם מִסְכָּה		
מִכְסָּפִם פֶּתְמוֹנָתָם <sup>132</sup> עֲצָבִים		
מַעֲשֵׂה חֲרָשִׁים כֹּלָה		
[אַלֹהִים] <sup>133</sup> לָהֶם הֵם אֹמְרִים		
.		
עִם זִבְחִים לַשִּׁדִּים <sup>134</sup>	2 c	II
אָדָם עֲגָלִים יִשְׁקֹן:		
לִכֵּן יִהְיוּ כַעֲנָן בְּקָר	3	
וְכַטֹּל מִשְׁכִּים הַלֵּךְ		
כַּמֶּץ יִסַּע מִגֶּרֶן		
וְכַעֲשֵׁן מֵאַרְבֶּה:		
.		
וְאֵנֹכִי יְהוָה אֱלֹהֶיךָ	4	III
[אַשְׁרֵי-הוֹצֵאתִיךָ] <sup>135</sup> מֵאֶרֶץ מִצְרַיִם		
וְאֱלֹהִים זֹולָתִי לֹא-תִדַּע		
וּמוֹשִׁיעַ אֵין בִּלְתִּי:		
אֲנִי רִצֵּיתִיךָ <sup>136</sup> בַּמִּדְבָּר	5	
בְּאַרְץ תְּלַאבֹת:		
כַּמְרַעֲיָתָם וַיִּשְׁבְּעוּ שְׁבוּעַ <sup>137</sup>	6	
וַיִּרְם לָבָם עַל-יֶכֶן שְׁכַחוּנִי:		

<sup>131</sup>  $\mathfrak{MT}$  נְשִׂיא; as above, S, WELLHAUSEN, GRAETZ, VALETON, G. A. SMITH, NOWACK, OETTL.

<sup>132</sup>  $\mathfrak{MT}$  כְּתִבְיָנָם; as above, NOWACK; cf. G.

<sup>133</sup> This word probably dropped out of  $\mathfrak{MT}$  on account of its similarity to the following; so WELLHAUSEN, NOWACK; cf. STADE, ZAW., Vol. III, p. 12.

<sup>134</sup>  $\mathfrak{MT}$  זִבְחִי; on above reading, see *Amos and Hosea*, in loc.

<sup>135</sup> These two words are inserted here on the basis of G and S; they also complete a line otherwise too short; cf. OORT (*Emendationes*).

<sup>136</sup>  $\mathfrak{MT}$  רִצֵּיתִיךָ; as above, G, S, SEBÖK, WELLHAUSEN, GRAETZ, GÜTHE, LOFTMAN, G. A. SMITH, MARTI.

<sup>137</sup>  $\mathfrak{MT}$  שְׁבִיעַר; as above, OORT; cf. G *εἰς πλεσμονήν*.

## § 17. THE UTTER DESTRUCTION OF ISRAEL, 13:1-11

- I      13:1    When Ephraim used to speak, men trem-  
              bled;  
              He was a prince in Israel.  
              Then he became guilty through Baal and  
              died.
- 2 *a, b* And now they continue to sin;  
              And they make for themselves molten gods;  
              From their silver, idols according to their  
              own model.  
              Smiths' work, all of it!  
              To such they say, O God!
- II      2 *c*    With a people sacrificing to demons;  
              With men kissing calves!
- 3    Therefore they shall be like the morning  
              cloud,  
              And like the dew that early passes away;  
              Like the chaff which whirlleth all over the  
              threshing floor,  
              And like smoke from the window.
- III     4    And it was I, Yahweh, thy God,  
              Who brought thee up from the land of  
              Egypt,  
              And a God beside me thou knowest not,  
              Nor has there been a savior except me.
- 5    It was I who shepherded thee in the  
              wilderness,  
              In the land of drought.
- 6    But when they fed, they filled themselves  
              full.  
              And their heart was lifted up and conse-  
              quently they forgot me.

ואהי להם כמורשחל	7	IV
כנמר על־דרך אֲשׁוּר <sup>138</sup> :		
אפגשם כדב שיכול	8	
ואקרע סגור לבם		
ואכלם שם כלביא		
חית השדה תבקעם :		
שְׁחַתְּהָ <sup>139</sup> יִשְׂרָאֵל אֲנֹכִי <sup>140</sup>	9	
מִי <sup>141</sup> בְּעֶזְרֶךָ :		
אֵיךְ <sup>142</sup> מֶלֶכְךָ אֶפְרַיִם וְיוֹשִׁיעֶד	10	
וְכָל־שָׂרֶיךָ <sup>143</sup> וְיִשְׁפָּטוּךָ <sup>144</sup>		
אֲשֶׁר אָמַרְתָּ		
תִּנְהַלֵּי מֶלֶךְ וּשְׂרִים :		
אֲתֶן־לְךָ מֶלֶךְ בְּאִפִּי	11	
וְאֶקַּח בְּעִבְרָתִי :		

## § 18. EPHRAIM CONDEMNED TO SHEOL, 13:12—14:1

צָרוּר עֵץ אֶפְרַיִם	13:12	I
צְפוֹנָה חֲטָאתוֹ :		
חֲבַל־יְיֹולָדָה יִבְאֹר לוֹ	13	
הוֹאִיבֵן לֹא חֹכֶם		
כִּי עַתָּה לֹא־יַעֲמִד		
בְּמִשְׁבֵּר בָּנִים :		
מִיַּד שְׂאוּל אֶפְרַיִם	14	II
מִמּוֹת אֲגָאִלָּם		
אֵיךְ <sup>145</sup> דְּבִירֶךָ מוֹת		
אֵיךְ <sup>145</sup> קֶטֶבֶךָ שְׂאוּל		
נָחַם יִסְתַּחֵר מֵעֵינַי :		

<sup>138</sup> אֲשׁוּר ; as above,  $\mathfrak{C}$ ,  $\mathfrak{S}$ ,  $\mathfrak{V}$ , 16 of DE ROSSI'S MSS., STUCK, HITZIG, WELLHAUSEN, VALETON, NOWACK, OETTLI.

<sup>139</sup> שְׁחַתְּהָ ; as above,  $\mathfrak{C}$ , G. A. SMITH.

<sup>140</sup> אֲנֹכִי ; as above, NOWACK.

<sup>141</sup> מִי ; as above,  $\mathfrak{C}$ , OORT, GRAETZ, SEBÖK, SCHOLZ, VALETON, GUTHE, DRIVER (*Expositor*, 3d series, Vol. V, pp. 260 sq.), G. A. SMITH, NOWACK, HALÉVY, OETTLI, MARTI.

<sup>142</sup> אֵיךְ ; as above,  $\mathfrak{C}$ ,  $\mathfrak{S}$ , and most commentators.

<sup>143</sup> שָׂרֶיךָ ; as above, HOUTSMA, OORT, WELLHAUSEN, VALETON, GUTHE, G. A. SMITH, NOWACK, OETTLI, MARTI; cf.  $\mathfrak{S}$ .

<sup>144</sup> וְיִשְׁפָּטוּךָ ; as above, HOUTSMA, OORT, WELLHAUSEN, GUTHE, G. A. SMITH, NOWACK, MARTI; cf.  $\mathfrak{C}$ .

<sup>145</sup> אֵיךְ ; as above,  $\mathfrak{C}$ ,  $\mathfrak{S}$ , GRAETZ, *et al.*

- IV        7    And so I will be to them like a lion;  
            Like a leopard on the way to Assyria.  
            8    I will fall upon them like a bear robbed  
                of its young,  
            And will tear the enclosure of their hearts,  
            And there will I devour them like a lion,  
            While wild beasts tear them.  
            9    I am thy destruction, O Israel!  
            Yea, who is thy help?  
            10   Where is thy king now, that he may save  
                thee?  
            Or all thy princes, that they may rule thee?  
            Those of whom thou hast said,  
            Give me kings and princes.  
            11   I give thee kings in my anger,  
            And I take them away in my wrath.

§ 18. EPHRAIM CONDEMNED TO SHEOL, 13:12—16

- I        13:12   The iniquity of Ephraim is gathered up;  
            His sin is laid by in store.  
            13   The pangs of childbirth come upon him.  
            He is an unwise son;  
            For at this time he should not stand  
            In the mouth of the womb.
- II        14   Shall I deliver them from the hand of  
            Sheol?  
            Shall I redeem them from death?  
            Where are thy plagues, O death?  
            Where thy destruction, O Sheol?  
            Repentance is hid from mine eyes.

15 III  
 כִּי־הוּא כִּבְי־מִים אָחוּ<sup>146</sup> יִפְרִיא  
 יָבוֹא קֳדִים רוּח־יְהוָה  
 מִמִּדְּבַר עֲלֶה  
 וַיִּבֹשׁ<sup>147</sup> מִקּוֹרוֹ וַיַּחֲרַב מֵעִינוֹ  
 הוּא יִשְׁסֶה אֹצֵר<sup>148</sup>  
 כָּל־כְּלֵי חַמְדָּה :

14:1 IV  
 תֹּאשֶׁם שִׁמְרוֹן  
 כִּי מִרְתָּה בִּאלֹהֶיהָ  
 בַּחֲרַב יִפְּלוּ  
 עַל־לִיהֶם יִרְטָשׁוּ  
 וְהִרְיוּתִיו יִבְקָעוּ :

#### § 19. LATER WORDS OF HOPE, 14:2-9

14:2 I  
 שׁוֹבָה יִשְׂרָאֵל עַד־יְהוָה אֱלֹהֶיךָ  
 כִּי כִשְׁלַת בַּעֲוֹנֶךָ :  
 קָחוּ עִמָּכֶם דְּבָרִים 3 a  
 וּשׁוּבוּ אֶל־יְהוָה [אַלְהֵיכֶם]<sup>149</sup>  
 אָמְרוּ אֱלֹוֹ 3 b II  
 כָּל תִּשָּׂא עֹץ וְקַח טוֹב  
 וּנְשַׁלְמָה פָּרִי<sup>150</sup> שְׁפָתֵינוּ :  
 אֲשֶׁר־בְּךָ יִרְחֹם יִתּוֹם : 4 c  
 אֲשׁוּר לֹא יוֹשִׁיעֵנו 4 a, b III  
 עַל־סוֹס לֹא נִרְכַּב  
 וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ  
 לַמַּעֲשֵׂה יְדֵינוּ  
 אֲרַפֵּא מִשׁוֹבֲתָם 5 IV  
 אֲהַבֵּם נִדְבָה  
 כִּי־שָׁב אִפִּי מִמֶּנּוּ :  
 אֲהִיָּה כְּטֹל לְיִשְׂרָאֵל 6 a

<sup>146</sup> אָחוּ ; as above, WELLHAUSEN, *et al.*

<sup>147</sup> וַיִּבֹשׁ ; as above, WELLHAUSEN, NOWACK, *et al.*

<sup>148</sup> אֹצֵר ; cf. G. A. SMITH.

<sup>149</sup> אָחוּ and אָחוּ contain this word; it is also necessary to the measure.

<sup>150</sup> פָּרִים ; as above, אָחוּ, אָחוּ ; DUHM, *Theologie der Propheten*, p. 132; OORT, WELLHAUSEN, VALETON, LOFTMAN, NOWACK, MARTI.

- III      15      Although he, as does the reed-grass in the  
                  midst of the water, show fruitfulness,  
          There shall come an east wind, Yahweh's  
                  wind,  
          Coming up from the wilderness;  
          And his fountain shall dry up, and his  
                  spring shall be parched;  
          While he will strip the treasure,  
          Consisting of all precious vessels.
- IV 13:16 [14:1]      Samaria shall bear her guilt;  
          For she has rebelled against her God;  
          They shall fall by the sword,  
          Their children shall be dashed in pieces,  
          And their women with child shall be  
                  ripped up.

### § 19. LATER WORDS OF HOPE, 14:1-8 [2-9]

- I 14:1 [14:2]      Return, O Israel, unto Yahweh thy  
                          God.  
                          For thou hast stumbled in thine  
                          iniquity.
- 2 a      [3 a]      Take with you words  
                          And return unto Yahweh thy God.
- II      2 b      [3 b]      Say unto him:  
                          Do thou wholly remove iniquity and  
                          accept that which is good;  
                          So will we pay the fruit of our lips;
- 3 c      [4 c]      For in thee the orphan finds mercy.
- III      3 a, b      [4 a, b]      Assyria shall not save us.  
                          We will not ride upon horses (from  
                          Egypt);  
                          And we will no more say "our God,"  
                          To the work of our hands.
- IV      4      [5]      I will heal their backsliding;  
                          I will love them freely.  
                          Now that my anger is turned away  
                          from them,
- 5 a      [6 a]      I will be as the dew unto Israel.

	יפרח כשושנה	6 b V
* וילכו יונקותיו	ויך שרשיו כלבנון:	
	ויהי כזית הודו	7
8 ישובו וישבו <sup>151</sup>	וריה לו כלבנון:	
בצלו		
152 ויחיו ויחיו בגן	אפרים מהלך <sup>153</sup> עוד לעצבים	9 VI
ויפרחו כגפן	אני עניתי ואשורנו	
זכרו כיון לבנון:	אני כברוש רענן	
	ממני פריך נמצא:	

## § 20. THE LESSON TO BE LEARNED, 14:10

14:10 מי חכם ויבן אלה  
 נבון וידעם  
 כי ישרים דרכי יהוה  
 וצדיקים ילכו בהם  
 ופשעים יכשלו בהם:

<sup>151</sup> יִשְׁבּוּ ; as above, א, S, T, and OORT, WELLHAUSEN, VALETON, LOFTMAN, G. A. SMITH, NOWACK, OETTLI, HALÉVY, MARTI.

<sup>152</sup> וַיְחִיּוּ דָגָן ; as above, א and G. A. SMITH.

<sup>153</sup> הֵלֵךְ ; as above, א, NEWCOME, EWALD, ORELLI, WELLHAUSEN, GRAETZ, LOFTMAN, G. A. SMITH, NOWACK, OORT (*Emendationes*), OETTLI, MARTI.



- 
- V 5b [6b] He shall blossom as the lily  
 And his roots shall sprout like  
 Lebanon.\*
- 6 [7] And his beauty shall be like the  
 olive tree,  
 And his smell like Lebanon.
- VI 8 [9] Ephraim, what more has he to do  
 with idols?  
 I respond to him and look after him.  
 I am like an evergreen cypress;  
 From me is thy fruit found.
- \*And his saplings shall  
 spread.
- 7 [8] They shall return and  
 dwell in his shadow,  
 And they shall live well  
 watered like a garden;  
 And they shall sprout  
 like the vine;  
 Their renown like the  
 wine of Lebanon.

## § 20. THE LESSON TO BE LEARNED, 14:9 [10]

- 14:9 [14:10] Whoso is wise, let him discern these  
 things;  
 Prudent, then let him know them.  
 For Yahweh's ways are straight,  
 The righteous walking in them,  
 But sinners stumbling by them.



# THE STRUCTURE OF THE TEXT OF THE BOOK OF HOSEA

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